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Must Remain in
Transcription Room

Part I

Last Tuesday I said something about gossip. You see what are the results. Not only that there is a great deal of misinformation, but the person who starts to believe in it and the person who listens to it and of course the person who says it - they create for themselves a name. Sometimes the name of reliability and some times the name of superficiality and sometimes quite definitely a name that is deleterious for themselves. There is only one way by which one can spoil ones reputation and when I say be careful about it or try to avoid it, it is really that it is for yourself. Because each person in his life builds up a reputation. Of course it is dependent on his character - on how he is and what kind of principles he has. And although Work may be work on yourself, it cannot be denied that you become very sharp about someone else because you start to know yourself and also know how sometimes you behave and how for yourself you interpret it and you sometimes hope that someone else will not interpret it that way. Because what is true, as I said the other day, one doesn't really know very much about the other. More and more you find out certain things about yourself and with that kind of knowledge which may have been obtained in an objective sense and perhaps then has made you a little bit more truthful or at least has given you some absolute value - you want to use it. And that what are characteristics of yourself you will discover them in someone else even if they try to cover them up. I say for that reason whenever one is interested in Work, one becomes much sharper about that what someone else is because you know it so well of yourself. And this is exactly what one has to safeguard against. And when I say honesty and truthfulness, it has reference to what one is of course principally - that is, whatever the character trait is of oneself and to what extent one becomes reliable and that gossip or carrying over little things to someone else as a germ carrier is already bad in itself but it

does to you a great deal of damage. Reputation is something that you should cherish. All of us have a reputation of some kind. Sometimes reliability. Sometim hypocrisy. Sometimes superficiality. Sometimes unaccountability. Sometimes haphazardness. Sometimes cold. Sometimes warm. All of these things are characteristics and you become much more, you might call it even observant of that when it happens and when one sees it in someone else, and although immediately that what one sees in someone else should be translated into what am I, nevertheless you might say the damage is done when certain things are not sufficiently covered up or even if in the attitude or kind of way one lives, the kind of way one evades telling the truth - one knows it. In ordinary life it comes out of course after some time. In work it comes out much quicker. And then it has done a great deal of damage because what is dependent on it. Work together. And how can one ever Work with someone when you cannot for instance trust him, when you think he has done certain things that were wrong, or that you cannot rely on him any further because whatever his word is not the same as what it is in reality and you get for yourself these impressions and then how can you work. And what is the position of the other person and is sometimes saying yes, don't do in accordance with my word but do in accordance with my deed. Your deeds are already becoming tinted with that whatever you are saying. There is no possibility of separating that at the present time and no one really can distinguish between the thought and that what is expressed. After some time when one knows ones essence then it doesn't matter very much what you say. It does matter still what you do and of course that kind of a manifestation comes direct from the level of your being. But I would like to emphasize the necessity that your behaviour is being recorded and that each person has already an opinion. Everybody has it of each other. To some extent maybe it may not be right. Maybe they are also prejudiced and they go sometimes by hearsay but I

would try to be extremely careful because once a certain thing has been determined in the mind or in the feeling of someone it is so difficult to undo it. It's the same thing with that - that if one wants to try to put emotion in words - not only that it is difficult but it is deleterious because it is something that should never be put in words - it should be felt and felt only. And any kind of a description or formulatic of that is of course already wrong. You put it in a certain prison and it should not be kept ~~there~~ in a prison, it should be left ~~to~~ free. That is why a relationship on an emotinnal basis is earmarked by silence and no wish even to communicate and as soon as anything else of the other centers enters into it you run the risk that it is going to be spoiled in some way or other. It is like a butterfly that one touches and the original pattern of the wing never never can be restored. It always leaves a mark. Even if you have a hole in your clothes you know and it is so called repaire invisibly - they do a good job on it but that is only material. When it has to do with spiritual values we have no means of repairing it without being noticed. One has to live very carefully. One has to watch oneself. One has to see that whatever you present to the outside world that you know it is right, that you can defend it so that at any one time you can die with the truth on your lips. To that kind of honesty children.

Part II

Every once in a while when I talk on Friday you must be a little suspicious. Because it is sometimes that I have had a thought during the week or that something happened which made me think and then I start to question every once in a while whether what I've said has been clear enough or that sometimes the emphasis is a little too much on ( ) and then of course I think how can I now eternalize it. Now if I say dictated when I am by myself in a room it is perhaps all right because you know you get a little bit of a mishmash sometimes like I feel that when I told the story for the second time - the first time I told it last week - I tried to embellish it and it a little and it lost its simplicity. So I think sometimes an audience is necessary because that keeps you in (trim) because if someone alsmost starts to fall asleep or starts to yawn I know that I am on the wrong track. So I don't want to extent these things too much and also I would like to remain very simple but I would like to say one thing and it came up as a result of a tape from I believe Berkeley - it may have been Seattle, I'm not sure - the question of I. What is I in the first place. We always emphasize the necessity of knowledge, and without anydoubt it is necessary for Work to have data about oneself and if possible of course such data ~~skeak~~ should be really facts about which there is no further argument. And the emphasis then is on the relationnship between the mind in some form or other, that is the mind that could function in an objective sense with a relationship of the body which becomes the observee, the object of observation, the object of awareness. So you see it has to do with knowledge. Now there is knowledge that can reach us through an intellectual sense. And as such then, that kind of a knowledge when it is based on facts which are irrefutable, can be used for the feeding of I and then I takes on a character, a little characteristic, that is it is intellectual. And many times we think about that. At the same time one must never forget that knowledge can also be acquired in a different way. Every once in a while I've called

it intuition/ It is a road which is perhaps a feeling road of something that reaches one without any definition, without even any desire to define it or put it in words and what I said a little while ago - it would harm it because one does not always approach work from the standpoint of wanting to find out or to determine or to make as Krishnamurti would say a formula of it. At the same time it is knowledge that we wish and the knowledge can reach one through an intuitive feeling which shortcuts an intellectual approach and at the same time lands into the brain as a very definite knowledge that one knows for sure. And it cannot be defined in any further way then only that it is a fact which then exists and then as a fact can prove to be of help and guidance in the further development of an understanding. And again this kind of understanding is then not based on the direct application of that what one is aware of as a physical body, but one becomes aware of the totality of ones being in which this particular kind of intuition has taken place and I say one shortcuts a little bit the so-called intellectual road, by now realizing that that what is a reality of oneself is made up of two things. Both of course are based on knowledge but in character one has reached us by means of an intellectual process and the other has reached us through emotional processes. Now very often it is not understood and whenever one is emotionally inclined one shies away from the intellectual one, and reversely - when it is intellectual and it becomes so clear, one believes that the emotinnal doesn't exist. Or even, shouldn't exist. Or one criticizes even that some people may reach knowledge through an entirely different way because sometimes they can't even talk about it and perhaps they cannot explain it. And still it is as truthful for them as any other kind of knowledge which reaches them in an intellectual way. In short, there are two types of that kind, and in a very general way one can say man and woman because whatever is predominant in man of course is usually his intellect although there are over sensitive men and surely there are men with their emotions on their sleeve. At the same time, there

are also cold hearted women. But in general as a type, that what functions in a woman is her feeling and perhaps her emotion and sometimes a little intellect and sometimes a great deal of intellect helping to support it. But when it is a difference of types and I say in a very general way, then I would like to make that distinction and that therefore the attitude and also the approach of certain either man or woman towards Work sometimes is tinted differently. And then the "I" has also a different coloration. The "I" then is almost as if it is split into two parts, one functioning with its ( ) to the intellect and the other with its ( ) towards the feeling. What is the result. It is a development in man of a consciousness with a conscience which takes place not only simultaneously but sometimes conscience is a little ahead of consciousness and in other types it is the other way. But you see the reason why it can happen is because in that kind of a state of awareness, the state what is real truth - there is no argument between either consciousness or conscience It can co-exist and when it can co-exist - that is, when it can exist together without doing each other harm but willingly to help each other, the logical result of that is will in man. And will now is an attribute of that what is man in reality which is his magnetic center and so sometimes one can say when magnetic center is the real reason why I wish to Work because the realization of magnetic center being covered and for a long long time not even having a chance to breathe as it were, let alone receive impressions, that then this magnetic center starts to open up in two different ways and starts to stimulate the possibility of an intellect developing then an "I" independently of the practical so-called mental functions of an ordinary man, and that also it starts to, I would almost say knock on the heart of a person. It tries to remind a person that the heart exists and has to function and that not everything in a man is dependent on his solar plexus and that solar plexus after all is a tremendously poor substitute for any kind of an emotion. And in addition

to that there is something else. Because if the realization starts withmagnetic center as a wish to live and to live fully and to live in freedom, magnetic center is there where everything is alive in one. It is the totality of all life but it is surely is the totality of all cells that are alive and therefore the magnetic center is spread all over the body and that is why I say it is possible to consider magnetic center as a means of reaching ones will because that would mean the manifestation of the totality of the body and at the same time, magnetic center is aware of the existence of feeling nodes also distributed over the totality of the body. Therefore it is, I would not say easy, but it is possible that magnetic center starts to play a part in this development of ones conscience and that that what is spread like - I've compared it sometimes to planetoids which are not real planets but they functionn as little parts and they also have a certain action and motionn and also belong to the solar system - they have not found as yet their place. ( ) planetoids and not the planets as yet - not an emotion. It is simply that there is a little bit of a solar plexus and the rest is distributed over the rest of the body in what I call the nerve nodes and that the process of that what is magnetic center is to call on these little nerve nodes and to tell them - I've compared it once with "go home". I've compared it once with prodigal son who at a certain times realizes that he has strayed away from ( ) home and that the task for them is not to ( ) any longer ( ) but that they belong in another place and that the home of the father is his heart. That is where they eat. That is where they have a feast. A feast in which everyone is enjoying the return of the prodigal son. You see, that is the function of ones heart. That is where the joy should be in the realization of the existence of I wherever it may be, connected with a consciousness, situated partly in ones conscience and guided as it were home. That is, guided when magnetic center has reached ones heart. That is almost at the end of ones ordinary life on

earth. I wanted to say that because sometimes it looks as if Work is intellectual or perhaps purely intellectually and of course it isn't. It cannot be. It's only one little part. And it would only be one little part of ones individuality. And individuality also has to be made up of three things because for an individuality it is also necessary to become a unit in order to be taken into, to use that phrase, the lap of His Endlessness. To Work children.